WESTERN LUMINARY.

Printed and Published Weekly, by Thomas T. Skillman.——Terms, $2 in advance—$2 50 at the end of the year.

Vol. VIII.——No. 51. **LEXINGTON, KY. WEDNESDAY, JUNE 21, 1832.** **Whole No. 350.**

From the Christian Watchman.

Mr. Judson's Letter

To the Female Members of Christian Churches in the United States of America.

Dear Sisters in Christ—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candour and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in labouring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display, (I beg you will bear with me,) which has, in every age and in all countries, been a ruling passion with the fair sex, as the love of riches, power and fame, has characterised the other. That obstacle lately became more formidable, thro' the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be unsupported, and perhaps opposed, by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear-ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the mean time, I was called to visit the Karens, a wild people, several days journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman, I counted between twelve and fifteen necklaces, of all colours, sizes and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was bro't into a situation that precluded all retreat; that I must fight or die.

For a few nights I spent some sleeplesss hours, distressed by this and other subjects, which will always press upon the heart of a missionary, in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii, 9, and read those words of the inspired apostle:—"I will also that women adorn themselves in modest apparel, with samefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array.*" I asked myself, can I baptise a Karen women in her present attire? No. Can I administer the Lord's supper to one of the baptised in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from Him. Again I considered, that the question concerned not the Karens only, but the whole christian world; that its decision involved a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmein and the other stations: I considered the state of the public mind at home. But "*what is that to thee? follow thou me,*" was the continued response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this conclusion, a Karen women offered herself for baptism. After the usual examination, I enquired whether she could give up her ornaments for Christ? It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace, (she wore but one;) and then with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying *I love Christ more than this.* The news began to spread. The christian women made but little hesitation. A few others opposed, but the work went on.

At length, the evil which I most dreaded came upon me. Some of the Karen men went to Maulmein, and saw what I wish they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face, and declared, that at Maulmein, he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!

Lay down this paper, dear sisters, and sympathise a moment with your fallen missionary.—Was it not a hard case? Was it not cruel for that sister, thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing.—However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavoured to maintain the warfare as well as I could. After some conflict, the enemy fled the field; and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the house of the patroness of the gold beads. To her I related my adventures; to her commiseration I commended my grief. With what ease, and truth too, could that sister reply, notwithstanding these beads—I dress more plain than most ministers' wives and professors of religion, in our native land. These beads are the only ornament I wear; they were given me when quite a child, by a dear mother, whom I never expect to see again; (another hard case;) and she enjoined it upon me never to part with them, as long as I lived, but to wear them as a memorial of her! O, ye christian mothers, what a lesson you have before you. Can you, dare you, give injunctions, to your daughters, directly contrary to apostolic commands? But to the honour of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such an example, off went the gold beads; and she gave decided proof, that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations, still unoccupied; and when they arrive, they will be dressed in their usual way, as christian women at home are dressed: And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representations of the christian religion, from that land where it flourishes in all its purity and glory; and when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich varieties of ornamental head-dress, "the mantles, and the wimples, and the crisping pins," (see the rest in Isaiah, ch. 3,) they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity, to re-purchase and resume their long neglected elegancies. The cheering news will fly up the Dah-gyaing, the Laing-bwai, and the Sal-wen; the Karenesses will reload their necks and ears, arms, and ancles; and when after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds, of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourself of all meretricious ornaments, your sisters and daughters, who come hither, will be divested of course; the further supplies of vanity and pride will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God.

2. Consider the words of the apostle quoted above, from 1 Tim. ii, 9:—"I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Peter, iii, 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recal the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love; upon you, his daughter, his spouse; wishing above all things, that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way; for, on that account, he will be able to draw such precious souls into a nearer union with himself, and place them at least in the higher spheres, where they will receive and reflect more copious communications of light, from the great Fountain of light, the uncreated Sun.

4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment; look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance, decide the question instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire.—Thanks be to God I see you taking off your necklaces and ear-rings, tearing away your ribbons and ruffles and superfluities of head-dress; and I hear you exclaim, What shall we do next? An important question, deserving serious consideration. The ornaments you are removing, though useless and worse than useless, in their present state, can be so disposed of, as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark minded, disseminate the holy scriptures, and spread the glorious gospel throughout the world. Little do the inhabitants of a free christian country know of the want and distress, endured by the greatest part of the inhabitants of the earth.—Still less idea can they form of the awful darkness which rests upon the great mass of mankind, in regard to spiritual things. During the year that you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some hopeless orphan have been rescured from hardened depravity, and trained up for a happy life here and hereafter.—Some, yea many precious souls, might have been rescued from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks." Had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride!

O, christian sisters, believers in God, in Christ, in an eternal heaven, and an eternal hell! and can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten, with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember that union is strength. Take an example from the Temperance Societies, which are rising in their might, and rescuing a nation from the brink of destruction.

Unite, christian sisters, *of all denominations*, and make an effort to rescue the church of God from the insidious attacks of an enemy which is devouring her very vitals. As a counterpart to the societies just mentioned, may I respectfully suggest that *Plain Dress Societies* be formed in every city and village throughout the land, recognising two fundamental principles; the one based on 1 Tim. ii, 9—*all ornaments and costly dress to be disused*; and the other on the law of general benevolence—*the avails of such articles, and the savings resulting from the plain dress system, to be devoted to the purposes of charity.* Some general rules in regard to dress, and some general objects of charity, may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual. Yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions, you are conversant about *small* things. Great things depend on small; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are, who praise the principles of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous, and severe. Satan is well aware, that if he can secure the minute units, the sum total will be his own. Think not any thing small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences, which shall be felt in the remotest parts of the earth, and in all future generations, to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up.

Beware of another suggestion, made by weak and erring souls, who tell you, that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe, that He, who enables you to make this sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame, as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account.—Christ has seldom honoured the leaders of worldly fashion, by appointing them leaders in his cause. Fix it in your hearts, that in this warfare, *the Lord Jesus Christ expects every women to do her duty.* There is probably not one in the humblest walks of life, but would, on strict examination, find some article, which *might* be dispensed with, and for purposes of charity, and *ought* to be dispensed with, in compliance with the apostolic command. Wait not therefore, for the fashionable to set an example; wait not for another; listen not to the news from the next town; but *let every individual go forward*, regardless of reproach, fearless of consequences. They eye of Christ is upon yon. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave, before it can reach their eye. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being, whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or hell, and mete out the measure of your everlasting pleasures and pains, what course will you wish you had taken? Will you then wish, in defiance of his authority, you had adorned your mortal bodies with gold and precious stones and costly attire, cherishing self-love, vanity and pride? Or will you wish, that you had chosen a life of self-denial, renounced the world, taken up the cross *daily*, and followed him? *And as you will then wish you had done,* DO NOW.

Dear sisters, your affectionate brother in Christ,
A. JUDSON.

Maulmien, October, 1831.

Sandwich Island Mission.

Extract of a letter from the Rev. Ephraim Spaulding, to the Editors of the Vermont Chronicle, dated Rio Janeiro, Jan. 17.

We were aroused at day-break by the firing of cannon from some one of the four English men-of-war, which lie at anchor just in our rear. We arose early to behold a pleasant sun and to gaze again at Rio and its surrounding scenery. The prospect loses none of its charm by close obvervation. At 7 o'clock, while the "church-going bell" of the catholics was ringing, we assembled on quarter deck for our morning devotions. At ten o'clock, after having been tossed about 53 days upon the restless waves of the Atlantic, we stood upon the solid granite wharf of Rio, just in front of the Imperial Palace. I need not say, this was a pleasure to us all, though the wharf, to most of us was in as much motion as the Averick. For a short time I could walk deck as well, when the ship followed the motion of the waves, as I could navigate on "terra firma."

The first object we noticed particularly, was a large cistern, some 30 feet high, resembling a huge massive monument. It is supplied with water from the mountains 12 miles distant, by a large granite aqueduct, and the water is carried to all parts of the city on the heads of slaves. The cistern was thronged with negroes almost naked, without hats, shirts or shoes, which is the common appearance of the Africans at Rio. We were amused as well as surprised, to see every thing which a man can lift, and which is to be carried from one place to another, borne upon the head. From the cistern, with large open firkins of water on their heads, not held by the hand, the slaves were moving off in all directions, with a good stiff gait, accompanied with a hum or a whistle.—Heavier articles, such as hogsheads of molasses, &c. are trundled through the streets on four-wheeled trucks. The slave puts his shoulder to the task with sweat on his brow.

We ascended the wharf on an inclined plane, in front of the Imperial Palace. This, like all other buildings of the city, is constructed of granite, which abounds in the vicinity. It is a large, massive building, plastered and white-washed on the outside, and forms one side of the public square. For eighteen months it has been forsaken by the Emperor, Don Pedro I., who on account of disaffection between him and his subjects, has absconded to Europe, leaving the throne to his son seven years old, Don Pedro II, who is legal heir.

As we entered the public square, it made an obvious impression upon the whole area, for the multitudes stopped all business in a moment, and gazed at us with seeming admiration.—They had seen North Americans before; but to behold *eight foreigners* walking through the throng, each man with a companion at his side, appeared to be something "new under the sun."

Females at Rio, except the very dregs of the sex, are seldom seen, either walking or riding. They are generally locked up from morning till night, not by their *husbands*, for, if I am correctly informed, there are but FEW of *this* description, but by those who support them. They are not suffered to go abroad, except on feast days, and then they have not the kindest attention paid to them.

There were no one-horse wagons, chaises or stage coaches in the streets, the roads from the city are narrow, often muddy, and very uneven. The principal riding abroad is on horseback. The gentlemen of the city ride in coaches of very clumsy construction, drawn by two mules, some six or eight feet from the coach, with a negro dressed somewhat "en militaire," riding one mule, and another standing erect on a foot-board at the hind end of the coach. To see a solitary gentleman riding in such an establishment, as is usually the case, when a gig would answer every purpose, exhibited an air of extravagance! What a contrast between the slave and his master! And still I cannot resist the impression that the former is the happier of the two.

We took a walk upon "signal hill," so called from the telegraphs upon in. Every ship entering the harbor is hailed at Fort Santa Cruz, some seven or eight miles dtstant, and from this hill is immediately reported to police; so that as soon as the ship drops anchor, she may receive a number of polite and friendly visits from custom house officers. Upon the brow of this hill is the "misericordia," or city hospital; and upon the summit, a Catholic house of wership, and many other low monkish buildings. The hill is clothed in beautiful verdure, but is far inferior to "hill gloria," a little to the north.

From ths hill we repaired to on English hotel, and dined at three o'clock, according to the custom of the city. We thought our relationship to the American churches, would justify us in taking one South American dinner, and we should all rejoice to board on land during our stay in the harbor; but the price of board we think too extravagant for missionaries, and we therefore unanimously resolved to take our humble fare on board the floating Averick.

A variety of tropical fruits were served upon our table, such as oranges, pine apples, mangoes, bananas, &c. &c., but none suited our North American palates but oranges and pine apples.—Bananas and plantains, which are very abundant, we expect to relish when we are better acquainted with them. At 5 o'clock P. M. we returned to the wharf, where two boats were ready to receive us, and in 15 minutes we reached our home. Thus you have a brief hasty sketch of our first day's visit at the emporium of Brazil.

Jan. 30th. High mass has been said to-day for the Russian Ambassador, who died here a month since. The house of the Virgin Mary was dressed in mourning. The black cloth which lined the interior was bordered with gold and silver tinsel. A large temporary monument was erected in the centre, some 30 feet high, and surrounded with one hundred lighted candles, or more.

Burmah.

The following interesting communication is from the United States Gazette.

Extract of a letter from the Rev. Eugenio Kincaid, Baptist Missionary in Burmah, dated

"Maulmein, Nov. 4, 1831.

This city is situated on the east side of the Mortabou river, about 30 miles from the ocean, in latitude 16 degrees North. The river is about two miles wide, and the town stretches along its banks about 6 miles. Nearly all the houses are built of bamboo, and the sides and roof covered with the leaves of the Palm tree, except a few Persian and Chinese merchants, who have houses of wood.—Every thing wears the appearance of savage rudeness—the streets swarming with children entirely naked, and their parents not half covered. Just back of the town is a high ridge, on the top of which are Pagodas and Idols, some immensely large, together with all the other ensigns of heathen supurstition. A little distance from the town is a valley overhung with forest trees, in which they burn the dead.

The most pompous display of heathen grandeur that I have witnessed, is in initiating a man into the Priesthood, and conveying the bodies of the opulent dead in the valley of dry bones.—When a young man is to be inducted into the priestly office, he is mounted upon a horse richly caparisoned, a large golden unbrella held over his head, great numbers of young men gorgeously clad leading the horse, walking by his side, and following after—then follow a great train of females, all bearing upon their heads boxes in the form of an urn, filled with flowers, fruit, and sweet-meats. All these attendants, by gestures and words, pay to the young novitiate the same respect and adulation which is supposed to be due to an eastern monarch. Thus after parading the town for some time, the young man dismounts, throws away his glittering apparel, puts on the yellow cloth, and enters the *Keyoung.* This is called a renunciation of the world. Priests are forbidden to marry, or have any worldly property. They are the most ignorant, lazy and immoral class among the heathen.

When a Burman of some wealth dies, a great parade is made in getting his body to the place of burning. A bier immensely large is formed of bamboo; on the top of this is made a sort of pedestal, 15 or 20 feet high—the coffin is then placed on the lap of this pedestal, and the coffin is covered with gold leaf, and hung round with tassel work—a priest stands beside the coffin, and the whole is borne by young men dressed for the occasion; multitudes follow in procession.

In reference to marriage, I believe they have little ceremony about it. But, sir, that which elicits the most attention from the philanthropist is the moral condition of the people.—*Here* are no barriers—no restraints. Depravity *here* seeks no covering—borrows no specious name—but walks abroad in the most *open*, public manner. Crimes the most *hateful* and *degrading*, are visited with no public odium. The crimes which cover a man with infamy and disgrace, are the eating of *pork*, and contempt of idols. I would be immodest to write what I hear the Burman talking, every time I go along the streets of this town. Oh; sir, I pity the man that feels no compassion for the heathen. There is no such thing as morality—fornication and adultery are never considered crimes. Their political situation is degrading and oppressive in the extreme. The king is absolute—the people are slaves. Public officers are constantly plundering and enslaving the people: All is abject wretchedness. The sentiment of justice never pervades the bosom of a Pagan; and the attribute of mercy never visits these abodes of *misery* and *death.*—Here is a field of wretchedness, but the gospel is all powerful in purifying these turbid waters, and ere long the barren wastes of India will become a fruitful field.

Affliction.

Affliction is a great realizer in religion, or rather a great detector of the want of reality in religion. We perhaps thought ourselves christians, and that we were founded upon the rock; and now an affliction comes, and we shake like aspen-leaves. Could this be if we were truly on the rock? We thought fondly that God was the chosen portion of our souls, and that though all created things were taken from us, we had enough when we had him; and yet when he crosses some desire of our hearts, or removes some of his own gifts, a friend perhaps, or even a little of the world's trash, we seem as if we had lost our all, and cry after it as that Danite did after his idols; and thus we learn the fact, that our comfort before did not as we idly supposed, flow from the eternal Fountain, (for that still remains to us) but had been drawn from perishing cisterns; and therefore, now that they are broken, we die of thirst. This is an important discovery to us that God sent the affliction.—*Erskine on the Freeness of the Gospel.*

From the Sunday School Journal.

Hints respecting the Sunday School Monthly Concert

The Monthly Concert of prayer for God's blessing on Sunday-schools, held statedly, on the second Monday evening of each month, has become a subject of frequent observation.

It is observed that many ministers do not make it one of their regular appointments, as they do the more general Monthly Concert, on the *first* Monday evening of the month. It is observed that those who assign it a place in their appointments, often forget to notice it;—that few ministers are in the habit of attending it when appointed, and that fewer still make a systematic effort to render it a season of profit and interest. These and many other things are said about ministers; but we are inclined to believe that those who find fault are not without blame in this matter; and until we hear of a case of great obstinacy we shall not feel justified in reporting names or places.

We still hope that every minister who reads these remarks will make a memorandum in some sure place to enable him on the Sabbath preceding the second Monday of each month, publicly and particularly to mention, to his congregation, that the Sunday-school Monthly concert of prayer will be attended the next evening, in such a place, and at such an hour; and let all the people understand the object and their interest in it.

It is said too, that parents are not inclined, generally, to join the teachers of their children, one evening of the month, in asking the blessing of God on parental and Sunday-school instruction,—in consequence of this, it is supposed, that children think the Sunday-school Monthy Concert is some business matter,—of no concern to them or any body else, save those who attend upon it.

Hence it has come to pass that instead of the delightful conviction, that fifty or one hundred thousand teachers, and many hundred thousand parents are bowing down before the throne of heavenly grace in different parts of our land, and making common supplication unto God for his blessing, at the same consecrated hour, we are pained with the thought that perhaps in the very next town or district, or county, the season has never been observed, or has been set apart and neglected, or it is so attended as to dishearten even the few who dare not abandon it.

Now there is surely a fault in this matter. The Sunday-School Monthly Concert of prayer might be made a season of intense interest. The second Mondays of every month might become stages in the progress of christian effort and christian education, at which new impulses should be felt and new energy acquired—at which the love of Jesus should be shed abroad anew in our hearts, and its constraining influence over us be greatly increased—at which the objects of our care and anxiety should be, by faith, presented in one vast assemblage before a prayer-hearing and a prayer-answering God,—and at which we should come where Jesus is, and bring the multitude of children with us that he may take them in his arms and put his hands on them and bless them.

To secure this most desirable object, some system of conducting the services should be established by each company of praying people who are disposed to observe the season, and this system should be accommodated to circumstances. Some suggestions on this head may not be unseasonable.

1. The invitation to attend should be *universal*, as the object itself is one of universal interest.—Every man, woman, and child who have (or who desire to have) hearts to pray for God's blessing on Sunday-schools, should feel that there is a place at the Sunday-school monthly Concert expressly for them.

2. Suitable selections from scripture should be seasonably made, and portions of fifteen to thirty verses should be read at suitable intervals.

3. The hymns sung should be adapted to the season and expressive of the feelings, not of children, or teachers exclusively, but of all who love the interest of Sunday-schools. Two or three verses only should be sung at a time.

4. *There is no apology now for any school that is destitute of interesting intelligence for the Monthly Concert.* The paltry sum of *five or six cents a week* or *twenty five cents a month*, expended for this paper, will put every Sunday-school, in the United States, in possession of Sunday-school intelligence enough, of a most animating and interesting character too, to occupy, in reading, two or three whole evenings. To select the most interesting and appropriate articles is the difficulty, and this should always be done before, and all the matter so selected should be read at two or three proper intervals, and with suitable reference to the order and connection of subjects.

This newspaper is like a weekly report of what is said and done and thought of Sunday-schools all over the world; it cannot, therefore, but be interesting to the friends of the institution.—We will venture to add, on this point, that if any Sunday-school, of any denomination, whether connected with us or not, who observes the Sunday-school Monthly Concert on the second Monday evening of every month, is unable to take and pay for the paper without an unreasonable sacrifice, it will be furnished gratuitously.

5. *Prayers on this occasion should never exceed eight or at most ten minutes.* They should be confined, as much as possible, to the peculiar object which has occasioned the meeting. Those who lead should fix their own thoughts and desires on some select topic of supplication, and a mind that apprehends in any degree the boundless capacity of the institution; that has been accustomed to survey the multitude and variety of blessings which Sunday-schools have conferred, and will confer in a still more bountiful measure upon our world, or that feels the weakness and insignificance of poor humanity when it attempts, in its unaided strength, to heal the blind or raise the dead to life; such a mind will find more difficulty in choosing the topic than in spending the fervour of a single devotional exercise upon it.

6. *A Collection should always be taken after the Sunday-school Monthly Concert.* Praying and doing and giving for Christ's kingdom are inseparably connected. If only a single mite comes from some poor widow, it may bring down untold blessings on the world.

7. *The exercises should be punctually begun, and punctually closed; and should not exceed one hour and a half.* The loss of a few minutes at the beginning of an exercise makes punctual people very *impatient*, and if these few minutes are taken at the close, they become very *restless.*

Let *brevity* and *point* attend each part of the exercise—let long exhortations be avoided—let the whole service be performed with decency, and in order; with singleness of purpose and sincerity of heart, and there will be no lack of attendance at the Sunday-school Monthly concert.

London Anniversaries.

British and Foreign Bible Society.—The annual meeting of this society was held on Wednesday, May 3rd, at Exeter Hall, Lord Bexley in the chair. Mr. Brandram read the report, which stated that though the income of the society was less by £13,000 than last year, if they were to deduct the legacies made in 1830 and 1831, there had been an increase of £347 on the subscriptions. The number of Bibles and Testaments issued amounted altogether to 583,888, the greatest number issued in one year. There had been 260 new Auxiliary societies formed during the year.

Church Missionary Society.—The 231 anniversary of the Church Missionary Society was held in London on the 1st of May. Receipts of the year, $40,451 18s. being a diminution of more than £4,000, as compared with those of the preceding year.

Prayer-book and Homily Society.—On the 14th of May the above society held its 9th Anniversary meeting, in the great room in Exeter Hall, Lord Bexley in the chair, but was very thinly attended. During the last year the society has distributed 11,753 Prayer books, and 67,385 Homilies; and since its foundation, 208,673 Prayer-books, and 1,155,625 Homilies. The receipts of the year amounted to £2,171 19s. 4d. and the disbursements to £2,208 14s. 8d.

Sunday School Union.—The anniversary Meeting of the Sunday School Union was held on Thursday, May 3d, at six o'clock in the afternoon, at Exeter Hall, Lord Henly in the Chair. The Report stated that schools had been established in France, but with great difficulty, owing to the general inattention to the Sabbath. There were 6,000 schools in the United States, at an annual expense of £16,000, and in the Valley of the Mississippi alone there were 2,000 schools. In London there were 419 schools, 4,640 teachers, and 72,599 scholars; in the rest of England there were 6,909 schools, 90,000 teachers, and 856,271 scholars; and in Ireland, 2,611 schools, 18,646 teachers, and 202,153 scholars. On the whole there was an increase during the last year of 735 schools; and, notwithstanding this increase, they had in hands, after the payment of all expenses, the sum of £2,899 6s. 8d.

London Hibernian Society.—The Twenty-sixth Anniversary meeting of this Society was held on Saturday, May 5th, in the Great Room at Exeter Hall, and was numerously and respectably attended. The most noble the Marquis of Cholmondeley President of the Society, took the chair at 12 o'clock. The report states the whole number of day, Sunday, and adult schools in connection with the Society, during the last year, at 1,569; in which 90,085 scholars have been enrolled, being an increase on the return of the preceding year of 4,330 scholars. The Day Schools amounted, last year, to 692, in which 55,750 scholars were enrolled, of whom 24,490 were Romanists, and 31,260 Protestants. The Sunday Schools amounted to 468, containing 23,346 scholars, of whom about 16,000 attend also the day schools. The distribution of the Holy Scriptures, through the instrumentality of schools and Scripture readers, has this year been 4,712 Bibles, and 12,822 Testaments, in the English language. The whole number of Bibles and Testaments, distributed by this Society from its commencement, appears to have been 73,519. The receipts of the present year, have materially exceeded the expenditure, having amounted to £9,237 7s. 1d. while the expenses have been £8,297 8s. 1d.—*N. Y. Obs.*

Infidel France.

[From a Correspondent of the New-York Observer.]

"You will have learned from the political journals that the cholera morbus has made its appearance in Paris. The friends of the Gospel hoped, that this terrible scourge of God would have inspired in the French people serious thoughts, and that it would perhaps be the means of leading many to Christianity. But thus far their hopes have been grievously disappointed. I was at Paris the day when the cholera morbus showed itself. What was my astonishment to see grotesque masquerades upon the boulevards, and ridiculous farces in the streets, instead of the thoughtful countenances of men seriously occupied with this new lesson of the Almighty! The cholera has been a subject of mockery! a subject for ballad and songs! What thoughtlessness! what destitution of moral feeling! This disease for several days has made alarming progress, and now another scene not less afflicting is exhibited in the capital. The populace, bewildered, deceived by false suspicions of poisoning, have committed acts of the most atrocious cruelty against the innocent; they have assassinated men who never indulged towards them an unfriendly feeling. Thus after the farce comes blood; after laughter, murder; and within two days a light and scoffing people become ferocious, and throw off the mask of the carnival to take up the knife and the poignard.—May God have pity upon France, and deign to lift upon it the light of his Gospel! Until that happy time the character and manners of the French people will furnish constant occasion for lamentation."—*Ib.*

GENERAL ASSEMBLY.

[From a Correspondent of the New-York Observer.]

Tuesday, May 29.

Last evening, after considerable discussion, the long vexed question respecting the validity of *Romish baptism* was referred to a committee, who are expected to report immediately; when the whole subject will probably be laid over to the next General Assembly.

This morning another subject, which, in past sessions of the Assembly, has occasioned much unpleasant conflict of opinions and feelings, was quietly disposed of. The committee, to whom were referred sundry documents on the subject of missions, reported the following resolutions, which were adopted, viz.

Resolved, That under existing circumstances, it is deemed inexpedient to propose any change in the Assembly's mode of conducting missions.

Resolved, That the prosperity of the church materially depends on the active and efficient aid which shall be afforded to missionary operations.

A very interesting topic, about which there is much diversity of opinion and practice, has just been presented to the house. It is from the Synod of Cincinnati; and relates to the speedy admission to church membership of supposed converts to the faith of Christ. Rev. Drs. Richards and Spring, and the Rev. F. McFarland, Mr. Dick, and James C. Barnes have the subject in charge, to report thereon to the house.

Wednesday, May 30.

Much matter-of-course business was despatched yesterday afternoon, after the close of my letter; of which I subjoin the most important items.

Conversion of the World. The following resolution was adopted, prefaced by an appropriate recital, viz.

Resolved, That it be recommended to the ministers and churches under the supervision of the General Assembly of the Presbyterian church in the United States, and the churches in correspondence with the same, to observe the first Monday of January 1833, as a day of fasting and prayer for the Divine blessing on the ministry of the Gospel throughout the world, for the revival of religion in the whole of Christendom, for the entire success of those benevolent enterprises, which have for their object the world's conversion to God.

The Assembly extended a general invitation to all denominations of Christians in the United States, and the Christian churches in all other countries, to unite in the observance of the day.

Colonization. On this subject the Assembly adopted a resolution, recommending the American Colonization Society to all their churches; and that collections be taken up in aid of its funds on the 4th of July next, or on some Sabbath near that day.

New Presbyteries, &c. Several reports were made, altering the boundaries of certain Presbyteries, dividing Synods, &c. with which as they are of mere local interest and the parties concerned will be informed thereof on the return of their representatives, I will not crowd your columns.

Ordination. The ordination of a minister by the imposition of the hands of the laity was declared to be invalid, in answer to an application from a minister in South Carolina.

Western Reserve Synod. This Synod was charged by common fame with delinquency in permitting the Presbyteries under her care to violate in certain respects, the order of discipline and constitution of the Presbyterian church. After discussing the subject and hearing the explanations of several delegates from those Presbyteries, it was resolved, instead of the formal process of citation, that the Synod be directed to inquire into the matter and report the facts to the next General Assembly.

Vacancies in the Board of Education. The following gentlemen were chosen to fill these vacancies, viz: Rev Drs. Samuel Martin and Wm. Neill, and the Rev. George C. Potts, Wm. M. Engles and Reuben Post, ministers, and Solomon Allen, Samuel Morrow, Henry Potter and S. Hillebarn, laymen—and the Rev. Dr. Philip Lindsley to fill the vacancy occasioned by the death of the late Dr. Jennings.

Foreign Missions. Under this head I have to record the most important proceeding of the day. At the last Assembly you will remember, a committee, consisting of the Rev. Drs. M'Auley, M'Dowell and Richards was appointed to attend the then next meeting of the American Board of Commissioners for Foreign Missions, and confer with them in respect to measures to be adopted, for enlisting the energies of the Presbyterian church more extensively in the cause of missions to the heathen, and to report the result of their conference and their views to this Assembly on the subject. The project of some at that time was to embark in a distinct Presbyterian, denominational enterprise of this sort. The committee accordingly met the Board at New-Haven in October last; and now, in junction with the prudential committee of that body, make known the issue of their conference. The report was read yesterday afternoon by Dr. M'Auley; and examines at great length the whole ground and history of Foreign Missions in this country; and, from a multitude of considerations, which must be obvious to your readers, such as the great importance of united action, the long experience and intimate knowledge of the Board touching this business, the saving of expense in management, and the avoiding of unhappy and injurious collisions, &c. recommends the existing Board to the patronage of the churches.

This report was accepted and made the order of the day for to-morrow.

After hearing a complaint this morning from a minority of the Synod of Virginia, on the subject of *special meetings*, which was not sustained; a resolution was introduced by Dr. Green, for the appointment of a committee to prepare a pastoral letter to the churches on the subject of alleged errors and irregularities (not specified) which had occurred in the glorious revivals of religion, with which our land has of late been blessed. This motion, you perceive at a glance, opened a field of debate wide as the limits of our denomination, and in which many of the members from every section of the country took part, until the morning hours, most favorable for the despatch of business, were all spent. The arguments on both sides are almost too obvious to need repetition. On the one hand it was contended (some extravagancies having been admitted by all) that this body should speak out in regard to them; and on the other, that if the proposed letter should be distinct and specific in terms, it would amount to legislation on the management of revivals, &c. which must of necessity be various as the time, place and circumstances which would distinguish each particular case. The proposition, if entertained by the house, (said Dr. Hill) would issue either in casting an apple of bitter discord into the Assembly, or the production of *a mouse*. The resolution was finally laid upon the table until after the coming in of the general narrative.

Thursday, May 31.

Dr. Green's resolution, was on the *tapis* when I closed my last communication to you. The discussion was resumed, and, after the reading of the general narrative and the disposal of some other matters, continued until the close of the day; when the yeas and nays, being called for, were taken, and, without counting to ascertain the result, the house adjourned.

The Committee Men.

Mr. R. J. Breckinridge introduced the following resolutions in relation to the committee men; which, although the house resolved it to be inexpedient to consider at present, may serve to exhibit the feelings and opinions of no inconsiderable number of the delegates on this point, and may lead to a voluntary correction of the thing complained of, without disturbing the peace of future Assemblies.

Be it resolved by this General Assembly that the plan of union of 1801 between the General Assembly of the Presbyterian church, and the General Consociation of Connecticut does not, when properly construed, authorise any *committee man* now to sit and act in any Presbytery as a ruling elder, unless he represent a church composed partly of Presbyterians and partly of Congregationalists; nor even then unless in the express case of discipline provided for under the 4th head of that plan of union.

Be it further resolved that the said plan of union when truly construed, does not authorise any private person, not being a committee man, to sit or act in Presbytery in any case whatever.

Be it resolved that the said plan of union, when truly construed, does not authorise any *committee man* to sit or act in any case in any Synod, nor in the General Assembly.

The Mason Library, &c.

On this subject a resolution was introduced by the committee to whom the matter was referred, and adopted by the house, accepting and approving of the opinion and report transmitted to this Assembly by the trustees of the Theological Seminary at Princeton, and empowering them to adopt and pursue any measures, by amicable suit at law, or in equity, or by arbitration if the Trustees deem it expedient or necessary, in order to settle and determine any claim or claims, which the Associate Reformed Synod of New York, or any other person or persons may make to the property which is the object of the opinion referred to.

The general narrative of the state of religion, above mentioned was adopted, and ordered to be printed.

At the opening of the Assembly this morning the permanent Clerk reported the result of the vote on Dr. Green's motion last evening, which was in favor of the motion by a majority of 4; and Dr. Richards, together, with the mover, were appointed the committee to prepare the pastoral letter.

Ratio of Representation.

This very important subject, the consideration of which has been introduced for the purpose of reducing the number of representatives which now are and may be sent to the Assembly, has been under discussion this morning. The great variety of interests and relations connected with this matter, render it as difficult of adjustment as it is important. It has however been debated in the spirit of Christian kindness; and the following is the result.

In consideration of the rapid increase of the Presbyterian church, (there being now 20 Synods, and more than 100 Presbyteries) and the general desire and expectation in favor of so changing the ratio of representation, that the number of delegates to the Assembly may be reduced; the house present to the Presbyteries the following questions, to be answered at the next session of the Assembly in 1833.

1. Shall the *mode* of representation be changed from Presbyterial to Synodical?

2. If so, shall the ratio be, (rejecting fractions) one minister and one elder for every 25 ministers belonging to the Synod, with the privilege of nominating in the Presbyteries, in such ratio and mode as each Synod may adopt?

3. If not changed, shall the second section of the twelfth chapter of the form of government be so changed as to read as follows: "Each presbytery consisting of not more than 24 ministers shall be represented by one minister and one elder; of more than 24 ministers, two ministers and two elders, and so in the like proportion for every additional 24 ministers?"

According to the existing ratio, upwards of 400 delegates may be sent to the Assembly; but the adoption of the third proposition, above mentioned, would, it is calculated, reduce the number to about 230, a thing much to be desired.

Foreign Missions.

The report of the Committee of Conference with the American Board was the order of the day for this morning. From previous appearances it was feared that the harmony of the house would be disturbed by the introduction of this delicate topic, as the result did not accord with the feelings and views of those who prefer ecclesiastical organizations for such purposes. The whole matter, however, was very happily settled, after a short discussion, by the introduction and adoption of the following resolution:

Resolved, That, while the Assembly would express no opinion in relation to the principles contained in the report, they cordially recommend the American Board of commissioners for Foreign Missions to the affection and patronage of their churches.

Subscribing the Confession, &c.

This afternoon, the Committee, to whom was referred an overture from one of the synods, proposing some new measures respecting subscription to the confession of faith, reported that the book was sufficiently full and explicit on the subject, and that no new legislation was necessary.

With regard however, to the question proposed by the same synod, "whether the receiving and adopting the confession as containing the system of doctrine taught in the Holy Scriptures, does not necessarily include the larger and shorter catechisms of the Westminster Assembly of Divines,"—the committee, after sketching an historical view of the matter, commencing with the minutes of the old Synod, at the union of the Synod of Philadelphia, with the Synod of New-York and New-Jersey, in 1758 and proceeding down through various records until the year 1830, reply in the affirmative. And their conclusions on both points were sustained by the house.

Speedy Admissions.

I informed you, some days since, that the subject of "speedy admission of converts to the churches," on which much diversity of opinion has prevailed, was before the Assembly. The question came up from the records of the Synod of Cincinnati, and referred particularly to the admissions at the great meetings which are of common occurrence in that region.—The following resolutions were adopted, which, that there may be no misunderstanding on the subject, I think it best not to condense or abridge.

1. *Resolved*, That the order of the church requires that all persons, making a public profession of religion, be introduced to the communion of the church only by an individual session regularly constituted.

2. *Resolved*, That it is the right and duty of sessions to take the exclusive oversight of their respective congregations, and that the practice of one session admitting to a christian profession persons who belong or intend to belong to a congregation the care of another is irregular and ought not to be countenanced.

3. *Resolved*, That the purity of the church, as well as the best good of those immediately concerned, demands great circumspection in the admission of persons to church privileges; ordinarily it is deemed improper to receive persons immediately upon their indulging a hope of reconciliation with God, and especially in the case of the young, of individuals of previous immoral lives, or lax practice, and of those converts of whom little is known.

Some other small matters of business were then attended to, viz. the sending an overture to Presbyteries, proposing a change in the constitution relating to the calling of special Synodical meetings, the reversal of a decision of the Synod of Indiana on the complaint of the Presbytery of Missouri, by consent of parties, and the placing of the Rev. Mr. Weatherby in the stead of R. J. Breckenridge, Esq. as a delegate to the General Association of Connecticut, the former having resigned his commission—when the house adjourned.

Friday, June 1.

I omitted to state yesterday that Dr. Cox, of your city, from the Committee on Roman Catholic baptism, reported against its validity. This report, together with another on the opposite side of the question, have been referred to a new committee, to take the whole subject into consideration, and present their views of it to the next General Assembly.—General harmony and a desire to despatch the business of the Assembly have characterized the proceedings of the day. Many items of interest have been rapidly disposed of, yet with all due regard to the prosperity of Zion. Let me state, with corresponding brevity, some of the most prominent of them.

The reports of the Committee on the reference from the Synod of Philadelphia, touching the right to examine licentiates and ministers from other Presbyteries, applying for admission, were indefinitely postponed.

The Trustees of the Assembly reported in part, respecting the state of the funds; and were directed to finish their report for the next General Assembly.

The house resolved to make no change this year in the Board of the Assembly's Trustees, nor in the Board of Trustees of the Theological Seminary at Princeton.

The Presbyteries were directed to make the collections, ordered by the Assembly of 1830, in aid of the fund for the incidental expenses of the Assembly.

A plan for an historical monthly journal, to be instituted especially with the view of preserving documents and information concerning the Presbyterian church, which are in danger of being lost, was approved. On this subject, however, the Assembly assume no responsibility; but will furnish every facility to any person who will undertake the work, by giving free access to the documents in their possession, and by patronizing the work if properly conducted.

A draught of a letter to the Synod of Ulster was reported and adopted; it will be printed with the minutes.

The Rev. Mr. Gurley, General Agent of the American Colonization Society, by permission, addressed the Assembly in relation to the interests of that society.

A pastoral letter to the churches, prepared by the Rev. Dr. Green, was reported and adopted: it will appear in the Appendix to the Minutes.

At the conclusion of the meeting this evening—it being the last day of the Assembly's sessions—the spirit of heaven-born charity spread her wings of light and love over the house; all past collisions seemed to be forgotten, or remembered only to be repented of; the Rev. Dr. Hill rose, and pleasantly renounced all pretensions to the character of a prophet, which he had put in jeopardy and lost touching the matter of the pastoral letter; the Rev. Dr. Cox moved, that every record of *yeas* and *nays* in the minutes which seemed to array brethren against each other, should be blotted out, which was with great unanimity concurred in; and several rose and thanked God for this delightful issue which had been vouchsafed from on high, to their deliberations.

After prayer by the Moderator, and singing the hymn "Blest be the tie that binds, Our hearts in Christian love," (which I am sure was sung with the spirit and the understanding also) the Benediction was pronounced, and the Assembly dissolved.

From the Eclectic Institute Journal of Education.

Common Schools in Kentucky.

We continue, without comment, the school statistics of Kentucky. If *facts* of the character of those presented in our last and present numbers, fail to awaken apprehension and interest, we shall indulge no hope of being able to excite them by reasoning and appeals of our own.

The first of the columns below, shows the number of schools in each county; the second, the number of children at school; and the third, the number in the counties between the ages of five and fifteen.

	Num. S.	Num. C.	To. n C.
Adair,	13	292	1820
Allen,	12	286	1642
Anderson,	9	302	946
Barren,	24	644	3222
Bath,	15	453	2002
Boone,	19	599	1955
Bourbon,	43	1226	3019
Bracken,	12	325	1587
Breckenridge,	16	400	1715
Butler,	7	158	768
Bullit, not reported.			
Caldwell,	16	453	1633
Calloway,	11	245	1382
Campbell,	17	443	2616
Casey,	6	126	1154
Christian,	20	624	2334
Clarke,	21	810	2423
Clay,	3	51	959
Cumberland,	9	241	2005
Daviess,	9	229	1069
Edmondson,	2	62	727
Estill, not reported.			
Fayette,	39	1122	3870
Fleming,	28	870	3347
Floyd,	6	151	1307
Franklin,	16	485	1629
Gallatin,	14	396	1618
Garrard,	20	459	2301
Grant,	9	296	816
Graves,	4	102	645
Grayson,	8	252	1080
Greene,	14	329	2358
Greenup,	9	270	1541
Hancock,	3	86	327
Hardin,	23	693	3234
Harlan,	3	64	841
Harrison,	24	835	3000
Hart,	6.	155	1372
Henderson,	12	243	1153
Henry,	23	606	2521
Hickman,	5	127	1269
Hopkins,	13	260	1587
Jefferson, not reported in full.			
Jessamine,	18	520	1789
Knox,	4	113	1104
Laurel,	2	41	582
Lawrence,	9	179	1124
Lewis,	9	242	1365
Lincoln,	24	537	2028
Livingston, not reported.			
Logan,	16	393	2331
McCracken, not reported.			
Madison,	33	1054	3446
Mason,	39	1180	3080
Meade,	8	256	896
Mercer,	39	1043	3441
Monroe,	7	252	1483
Montgomery,	15	551	2146
Morgan,	00	000	893
Muhlenburg,	12	258	1248
Nelson,	23	857	2873
Nicholas,	16	612	1180
Ohio,	7	168	1121
Oldham,	17	446	1984
Owen,	12	299	1468
Pendleton,	8	318	1026
Perry,	3	52	992
Pike,	3	53	785
Pulaski,	23	599	2438
Rockcastle,	7	145	784
Russel,	1	28	926
Scott,	18	690	2525
Shelby,	43	1125	3704
Simpson,	12	393	1418
Spencer,	12	282	1544
Todd,	16	363	1471
Trigg,	13	318	1294
Union,	8	252	923
Warren,	13	405	2291
Washington,	34	907	4119
Wayne,	9	307	2350
Whitley,	7	195	1086
Woodford,	23	666	1812

WESTERN LUMINARY.
LEXINGTON, KY.
WEDNESDAY, JUNE 20, 1832.

☞ The Rev. Mr. Huber, agent of the American Sunday School Union, and the Rev. Mr. Phelps, agent of the General Assembly's Board of Education for Kentucky, have kindly offered to receive subscriptions for the Luminary.

Subscribers in arrears who find it convenient, will please make payment to these gentlemen.

Colony of Liberia.

We are gratified to learn that the spirit of emigration to Liberia is greatly increasing in the Southern part of our country. The *Jupiter* sailed from Norfolk, for Liberia, on the 9th inst. with 170 emigrants, 91 of whom were manumitted slaves. This company of emigrants is spoken of as intelligent and respectable. We learn that large numbers are now anxious to obtain a passage to the Colony, who are unable to go for want of the necessary means to transport them.

American Colonization Society.

4TH OF JULY.

It will be recollected, that on the Fourth of July, or some Sabbath near that day, it has been usual to have collections taken up in the churches generally for the benefit of the American Colonization Society. The Society depends, in a great measure on the funds thus obtained for the prosecution of its benevolent objects. We hope the friends of the institution will use proper exertion in having this collection attended to.

Missionary Association.

Although the following letter was not written with a view to its publication, we think it worthy a place in our columns. Such Societies as the one here spoken of, are well calculated, if judiciously conducted, to be eminently useful. We are rejoiced to see a spirit of inquiry relative to the important subject of Missions beginning to pervade our literary institutions. Such a spirit is alike creditable to the piety and intelligence of the young men who foster it.—Missionary operations are making rapid and most important changes in the condition and prospects of many nations. So much so, that in many instances the national character, the manners and customs of large nations have, through the influence thus exerted on them, undergone the most remarkable transformation within a very few years. The intelligent student will of course desire to know what causes are producing these salutary effects. The whole subject presents a field of inquiry most rich and interesting.—We wish our young friends success in their enterprize. We shall most cheerfully transmit them a copy of the Luminary.

Danville, Ky. June 8th, 1832.

Brother Skillman—Knowing that you take an interest in every enterprise which promises to advance the Redeemer's Kingdom in the earth, it is with pleasure that I have to communicate that a few of the Students here, who are candidates for the ministry, have formed an Association to be known as the Centre College Missionary Association, for inquiring into the present state of the world, and of Missions. A Reading Room will be connected with the Society. Doubtless such information as the present affords on this subject brought before the minds of the students here, would have a happy bearing upon the cause of Missions in this region, where as yet very little has been done. If the Association be deemed worthy, you would greatly assist us in our work of inquiry, if you could transmit your valuable paper to the Society for its use. E. COPE, *Corresponding Sec'y.*

The *Christian Sentinel* is the name of a religious newspaper, the first number of which has just been issued at Richmond, Virginia. It is quite a handsome sheet, and devoted principally to the interests of the Methodist church.

☞ We have no late accounts from the scene of the Indian warfare in Illinois.

Temperance Movement.

The circulation of the National Circular and Pledge by the friends of the Temperance cause in the state of New-York, has already resulted in more than doubling the number of members before enrolled in that state. The immense number of *three hundred thousand* new members has been procured by this grand effort, in the state of New-York alone. The whole number of members in the state previously was about *two hundred thousand.* So that New-York can now boast of having HALF A MILLION of her citizens publicly pledged to use their influence to effect the abandonment of the use of the ruthless destroyer, *ardent spirit.*

The New-York State Temperance Society is now circulating, at its own cost, 1,000 copies of a Temperance newspaper. Might not the State Society of Kentucky do something in this way?

Anniversary of the Fayette County Temperance Society.

The second Annual Meeting of this Society was held on Friday evening last, in the Baptist church of this city. Rev. Mr. Osborne in the Chair.

The meeting was opened with prayer by the Chairman; after which the Annual Report was read by the Secretary.

On motion, it was *Resolved* that the Annual Report be accepted.

Resolved, That the Secretary request the editors of the several newspapers in the city to give the Report an insertion in their columns.

The Society then went into the election of officers for the ensuing year. Whereupon the Rev. Dr. Blythe was chosen President of the Society, Dr. Fishback, Vice-President, Wm. T. Smith, Secretary, T. T. Skillman, Auditor, and D. A. Sayre, Treasurer. An Executive Committee was also appointed, consisting of—E. R. Osborn, W. A. Leavy, L. H. Van Doren, F. F. Seig, J. F. Coons, M. T. Scott, B. O. Peers, N. Porter, S. Chipley, J. Towler, W. Richardson, and L. P. Yandell.

The following members were appointed Delegates to attend the Annual Meeting of the State Society, to be held in Frankfort, on the 4th July next, viz. Dr. Jame Fishback, Dr. P. L. Yandell, Stephen Chipley, T. T. Skillman, and Gen. J. M. M'Calla.

A resolution was passed, authorizing the Executive Committe to make arrangements for occasionally holding the regular monthly meetings of the Society in different parts of the county.

Appropriate addresses were delivered by several gentlemen.

REPORT.

The 2nd Annual Report of the Fayette County Temperance Society, Auxiliary to the Kentucky Temperance Society.

A little more than two years have now elapsed since the formation of this Society; at that time the opposition to Temperance Societies ran so high, the most sanguine were apprehensive that this philanthropic cause, which they had so warmly espoused, could not succeed to any great extent. So strongly set against it, was the tide of public opinion, and so irressistible was the tone of opposition, that its enemies held it in derision, whilst its friends almost despaired of any thing worthy the decisive stand they had taken in behalf of suffering humanity.

Whilst some of its opposers viewed it as one of the novelties of the day, sprung up only to be crushed by the lapse of a little excitement, others more alarmed, exclaimed, "behold the form of the beast." "another effort to unite church and state." This they believed to be the grand lever to overthrow this, as well as many other benevolent societies of the present day. In this however they have failed, and been repulsed with the capture of many of their bravest troops.

It is highly gratifying to this society to present in this second Annual Report, an aspect of affairs much more pleasing than its warmest friends could have anticipated.

The Temperance reform at present occupies a station too permanent to be regarded as evanescent. He who still urges the stale objection of a "union of Church and State" is disregarded. One of the conquests this society has to boast of, is the almost entire abandonment of the use of ardent spirits in polite and refined society. It has been but a short time since the bottle and glasses were almost the first object that presented themselves, even in the highest circles. Public sentiment has very materially changed, and this practice has been surrendered to the use of that best of all cordials, cold water.

This Society now numbers about 776 members, 246 having been added since our last anniversary; upwards of 100 were obtained from the influence of a course of very able lectures on the subject of Temperance, by Theodore D. Weld, Esq.

We are not prepared to state what number of intemperate persons have been reclaimed during the last year, but we think it probable there have been some. The object of this society is designed to act as a preventive, rather than a cure. Let those who have not formed an appetite for ardent spirits, abandon the use of it altogether, and our country in a few years will be rid of intemperance, and the distiller and vender will be compelled to pursue some other occupation. We have not ascertained how many distilleries, grop shops, and taverns have been discontinued, but we are pleased to find, from their own acknowledgements, the demand for ardent spirits has greatly diminished. And we hear of several Temperance taverns, ships and steam boats, now in operation, that have discarded the use of ardent spirits.

We are greatly encouraged and delighted to find a large portion of the most respectable females, and whole families, enrolling their names, and adding their controlling influence to this glorious work of reformation. Let its friends be up and doing, for there is still much to do; let them exert every effort they possess, and the victory is won.

W. T. SMITH, *Secretary.*

To the Patrons of the Temperance Herald of the Mississippi Valley.

Our readers will perceive by the following article that we have obtained the interest of the proprietor of the "*Harbinger of the Mississippi Valley,*" in that publication. The Harbinger was published at Frankfort, Kentucky, and conducted by Dr. Luke Munsell. It was commenced about the same time the first number of the Herald was issued; and has been partly devoted to the same great cause our paper was established to promote. The reason for merging the Harbinger in the Herald will be found in the fact, that it has been satisfactorily proved, that two publications so nearly similar in character could not obtain patronage sufficient to justify their continuance.

In making this slight change, it is not our design to change either the character or location of the Herald. It will still be published, semi-monthly, at the Luminary office; and will continue to be devoted exclusively to *Temperance.* The fourth number of the Herald has been sent to each subscriber to the Harbinger, with a view to the transferring of their subscription from the latter to the former.—This will, in most instances, we presume, prove agreeable to the patrons of the latter publication.—And more especially so, when it is recollected, that the Herald is furnished at just half the cost of the Harbinger, although it contains about the same quantity of matter. Should any of the subscribers to the Harbinger, however, feel unwilling to receive this publication in lieu of the other, they will please to return the number sent them, directed to the editor of the Temperance Herald, Lexington, Ky.

TO THE PATRONS OF THE HARBINGER OF THE MISSISSIPPI VALLEY.

The Editor of this paper, after issuing the two first numbers, finds that the expense of the undertaking greatly exceeds what he had anticipated, and that the patronage is altogether insufficient to justify its future continuance. He has, therefore, transferred the work to the publisher of the 'Temperance Herald of the Mississippi Valley,' to be by him united with that paper, or otherwise disposed of as he may think proper. The Herald will be sent, hereafter, to the subscribers to the Harbinger, if they should be satisfied with the substitute: But to such of the subscribers as have paid in advance, the money shall be returned, if this arrangement should not be satisfactory. Two copies of the Herald will be sent to those who have paid in advance for the Harbinger.

The Herald is a well conducted periodical, and will contain, in future, all that was intended to be published in the Harbinger on the subject of Temperance. L. MUNSELL.

Frankfort June 11, 1832.

AGENTS FOR THE HERALD.

All those who approve of the design of this paper, [illegible] wish to promote its circulation, are respectfully [illegible]ited to act as agents. In many cases it will be found a very easy matter to procure 12 subscribers, and remit five dollars. Where one individual cannot succeed, two or three might unite and make up the number.

We are glad to be enabled to say, that subscribers to the Herald continue to come in. And although the number is not yet sufficient to sustain the publication, the interest taken in its circulation by some of the friends of the cause leads us to hope that our former fears about the mortification of a failure in our design will not be realized. We are much indebted for efficient aid in procuring subscribers to many friends of the cause in which we have embarked, who are personally unknown to us. We tender them our thanks. We received a letter a few days since from an unknown individual in Maryland, remitting payment for *twelve* subscribers whom he had procured; and another from a lady in Tennessee, containing *twenty-five* subscribers, with the payment in advance. Were our friends nearer home to imitate these examples, our subscription list would not long present so dispiriting an aspect.

We must take the liberty to say again to our friends, that payment is to be made for the Herald *in advance.* The price at which it is published, is too low to warrant us in employing a collector, much less in paying postage on letters containing the *names* of two or three subscribers.

CORRESPONDENCE.

The following extracts are from letters received by the editor of the Herald. We might have added many others; but these will shew how the cause in which we are engaged is estimated in various parts of the Mississippi Valley.

Morgan County, Illinois, May 7.—"The great reform that the temperance cause is making, is sensibly felt in these western reigions. There has been a temperance society formed, as a county Institution: but it was thought more condusive to the promotion of temperance to form branches; and therefore, there has been a number formed in different parts of Morgan county. We have about 60 in the branch we are connected with—and it has a surprising effect on the public. Our neighborhood has gathered two harvests without ardent spirits, and find the labor performed much better. I hope your Herald will do good in the cause of reform."

Bloomington, Ia. May 30.—"I have seen the notice of your Herald of Temperance. I wish you success in it. And am requested to send you the following names as subscribers. * * * * Please to notice in one of the papers, that the Vincennes Presbytery, at its session in April, 1832: 'Recommended that no member of any of the churches under its care should sell grain to distillers, or in any way aid the making, selling, or using of ardent spirits.'"

Columbus, Miss. May 16.—"I wrote you a few days ago, and enclosed you $5 for 12 copies of the Temperance Herald. I turned out to-day and obtained 10 more subscribers, and I herewith enclose you $5 more, for which please forward the Herald."

Trenton, Tenn. May 2.—"I am gratified to see a paper of the description of 'the Temperance Herald,' appearing in the west. We greatly need such an one; we need a small, cheap paper, concise and convincing addresses, that every one may read them, and reading may discover the object of the cause of Temperance; that it is not to take away, or to curtail the liberty of any: but to secure them: and also that they may be convinced of its utility to man, and espouse it. I have made some exertion, and am glad to request you to forward the Temperance Herald to" * * * [six names with the pay.]

Nashville, Tenn, May 26.—A letter from a gentleman enclosing $5 for twelve copies of the Herald says, "The Rock Creek Temperance Society held their annual meeting on Monday last, and obtained thirty-two new members."

Trenton, Tenn. June 6.—"I am truly glad some one west of the mountains, has undertaken a publication to aid the Temperance reformation. I sincerely wish your excellent little Herald may be abundantly blessed and made extremely useful in advancing the great temperance reformation. You will please send fourteen copies of the Herald, to Trenton, Gibson co., twelve of which you will direct to Gibson County Temperance Society, and the other two to * * * * * * The Gibson County Temperance Society, numbers not less than 160 or 180; the cause is advancing. Men of the first respectability are joining the society, and advocating the principle of entire abstinence. I hope you may hear from us soon again."

Fayette, Miss. May 23.—You will find enclosed $5, for which you will send me twelve copies of the Temperance Herald, agreeable to the subscribers names herewith annexed. * * * * The copy of your Temperance Herald, you so highly favoured me with, is generally admired in this country, and I trust will prove a useful instrument in the hands of providence of breaking down the strong holds of Alcohol."

Washington, Alabama, May 29.—I have received one number of the Temperance Herald. I am much pleased with your undertaking. I hope it will contribute much to destroy the monster intemperance and advance the work of reform. I am happy to say that the cause of religion and temperance keep pace, in my section, and that both are prospering."

Palmyra, Mo. May 6.—"There is a Temperance Society in Palmyra, of about 30 members. Dr. ———, and myself organized one yesterday on the North ———, 25 joined; but times are so hard, and will wanting, that it was not possible for me to obtain many subscribers for your paper. I send you eight names, together with $5. You will please to send them their papers from the commencement, send the balance to me, and I will scatter them in the country."

Madison County, Ky. May 24.—"Enclosed is a five dollar, U. S's. bill, subscribed by members of the Madison County Temperance Society, in accordance with your propositions to furnish 12 copies of the Temperance Herald to every such institution; forwarding like sums. The good cause is making gradual progress in our vicinity, and we hope by the circulation of the Herald, and other lights on the subject, that many more may be induced to unite in the effort."

Lincoln County, Ky.—Walnut Flat, May 27.—"We have this day succeeded in forming a Temperance Society in our little village, containing 20 members, and being anxious to promote the cause in every possible way, wish you to send us 12 copies of your Herald, devoted to that subject, directed to Walnut Flat post office. I feel greatly in hopes that the time is not far distant when millions will come forward to the help of the Lord against the *mighty,* when the prince of darkness shall lose the great lever, (alcohol) in the engine of destruction amongst the sons of men, by which he is now slaying his tens of thousands annually."

Stanford, Ky. April 23.—"The Stanford Temperance Society numbers more than 150 members.—The good cause is going forward."

Springfield, Ky. May 6.—"We have a Temperance Society here, but from the opposition that is made to it, we have not done much yet. We have a good many professors who make and drink the *stuff;* and while that is the case, it is hard to operate on the world. Our Society numbers about 145; we are making slow, but steady progress. Yesterday Mr. Lynn preached on the subject, and we got 15 to join."

Mountsterling, Ky. June 8.—"I have taken the privilege of procuring 10 subscribers for the Temperance Herald. I feel hearty in the cause, and trust the day is not far distant, when the fell foe of God and man, (spiritous liquor) shall be banished from the face of the earth."

Easton, Maryland, May 26th, 1832.—"Mr. Skillman—I received the 1st and 2d Nos. of your Herald from some unknown friend in your state, and being myself a friend to institutions of that kind, I determined to procure some subscribers for you; I have in a few minutes collected five and a half dollars.—The five I herewith enclose, and as soon as I can obtain subscribers enough I will forward you another five. * * * * I send you by the mail the Easton Gazette of to-day, by which you will perceive that we have some temperate men among us. You will perceive that we obtained 97 members at the 1st meeting, since which many others have enrolled their names."

The Scourge of the Nations.

The Cholera is devastating France. Its march through that land of infidelity is terrific, and there is evidently a procedure in this case different from all others, and plainly evinces the hand of Jehovah in measuring out this awful visitation. We may soon expect this destroying angel to visit our shores. It is not controlled by quarantine laws, or wholesome police regulations. The question is, are we prepared to meet it? Is the business of time and eternity so arranged, that we can meet this destruction that wastes at noonday and this pestilence that walketh in darkness? Jehovah is a prayer hearing God. Ninevah repented and was spared. Look at England, supplicating God's mercy, and slightly touched, and then turn to France, blaspheming God and ridiculing his judgments which are abroad in the earth, and then say, christian reader, will not your heart rise to God that this dreadful scourge may not be permitted to visit our healthy and happy shores.—*N. Y. Baptist Repository.*

EMBARKATION OF MISSIONARIES FOR BOMBAY.—On Monday last, says the Salem (Mass.) Gazette, the Rev. Mr. Boggs and his lady, sailed from this port in the ship Black Warrior, for the missionary establishment at Bombay. A number of friends remained on board the ship while she sailed down the harbor, and when the anchor was droppod, religious services appropriate to the approaching separation were performed. A prayer was offered by Mr. Boggs, Heber's missionary hymn was then sung, prayer was offered by Mr. Emerson, and the whole was concluded by the hymn, "When shall we all meet again?"

FOREIGN NEWS.

By an arrival at New-York, London papers have been received to the evening of the 7th of May.

The most important item of intelligence is the defeat of the British ministry in the House of Lords on the morning of the 7th of May, on a point which they regarded as essentially connected with the success of the Reform Bill, by a majority of 35. After this decision, the further consideration of the bill was postponed for two days, and it was supposed, that meanwhile, ministers would announce the creation of sixty new peers, with which aid they would doubtless be able to carry the bill through without mutilation.

The cholera in London and Great Britian generally, was nearly extinct. In London there were but 9 cases and 2 deaths in the last three days; in all other parts of the island, 122 new cases and 58 deaths.

In Ireland the cholera had made much greater ravages than in Great Britian at the same interval from the commencement of the attack. In Dublin, on the 4th of May, there were 100 new cases, 35 deaths; whole number of cases from the commencement, 1515; deaths, 501. In Cork, on the 3d of May, there were 58 new cases, and 15 deaths: total cases from the commencement, 997; deaths, 267. The disease also prevailed to a greater or less extent in many other towns and villages in different parts of the island.

A British squadron of four ships of the line, and several frigates and smaller vessels, it was conjectured, would soon leave portsmouth for Lisbon. "Ferdinand," it was said, "is making demonstrations for assisting Don Miguel in the ensuing contest with Don Pedro; it is therefore necessary for England to prevent the occupation of Portugal by a Spanish army, or by any other foreign troops."

The cholera in Paris was rapidly diminishing. On Saturday, the 5th of May, (the date of the latest official report,) the number was only 58; on Friday, the 4th, 62. A correspondent of the London Globe insists that the number of deaths in Paris by cholera up to April 25th at midnight, was *only* 11,783. The statement of more than 20,000 is probably much nearer the truth. The cholera has rapidly extended at Havre. The new cases in two days were about 50.

The Duke de Reichstadt, son of Napoleon, was dangerously sick at Vienna, and his recovery considered hopeless.

The Roman States are to be evacuated by the Austrian and French troops, in consequence of an arangement between the two governments.—*N. Y. Obs.*

SUMMARY.

A passenger in one of the Union line Stages to Providence, states in the Boston Courier, that on Thursday of last week, about four miles beyond Dedham, the stage, filled with passengers, was upset in consequence of the intoxication of the driver. A gentleman and his wife were severely bruised in the head and breast, but the other passengers only had their clothing tore.—The driver was unhurt, but was assisted to a house. Rev. Dr. Edwards, agent of the Temperance Society, was a passenger.

A new State prison is about to be erected in Ohio, about half a mile north of Columbus.

A letter from Havanna to the editors of the Baltimore American, dated 14th ult. says, "Daring robberies are now of frequent occurrence, at mid-day, in our most public streets, and in most cases the perpetrators go undiscovered or unpunished. An order has been issued by the Captain-General of the island of Cuba prohibiting the introduction of persons of color. All vessels bringing such as passengers or otherwise, will be compelled to take them away, and not only to support them, but a guard also, during their stay in any of the ports of Cuba."

The second division of the Baltimore and Susquehanna rail-road, is formally open for public inspection. This portion extends to the Green Spring, a distance of between seven and eight miles. The whole line of the road now completed with a single track and open for travel and transportation, is about 15 miles. The next division of the work, in the direction of Westminister, is going on rapidly.

At Newport, N. H. on Friday the 21st ult. the ground was white with snow, which continued to fall, and the thermometer but four degrees above freezing point. On the hills near Bellows Falls the snow is said to be five or six inches deep. At Windsor, Vt. same date, the hills were snow clad and many farmers had just commenced planting.

COLONIZATION SOCIETY.—The American Colonization Society is now supported with very great liberality in many parts of the South. A letter has been received from Natchez, from which the following is an extract. "We have raised funds for the transportation of the free blacks residing among us to Liberia. One gentleman has raised on this subscription paper, upwards of six thousand dollars, in less than a fortnight." Among the donations acknowledged in the last number of the African Repository, we also notice two of $500 each from two gentlemen in Augusta, Georgia.—*N. Y. Obs.*

MARRIED—In this city, on Tuesday evening, 12th inst. by Rev. Dr. Fishback, Mr. Percival Gaugh, to Miss Julia O. Megowan, daughter of James Megowan, deceased.

In Fayette county, May 31st, by Rev. Charles A. Campbell, Capt. Winder C. Dingle, of Scott county, to Miss M. Shannon, of Fayette county.

In Scott county, June 14th, by the same, Mr. John T. Finley, to Miss Elizabeth Jones.

DIED—On the morning of the 16th inst., at his residence in Fayette county, in the calm assurance of a blessed immortality, through the justifying righteousness of Jesus Christ, and the sanctifying grace of the Holy Ghost, in the full possession of his mental faculties, and with a firm reliance on the revealed promises of God, without the slighest apprehension of an unfavourable issue—Rev. ROBERT MARSHALL, in the 72d year of his age, and the 42d of his ministry. [*Communicated.*

Apprentices Wanted.

ONE OR TWO BOYS will be taken to learn the *Tailoring Business,* if immediate application be made. None need apply who cannot come well recommended. THOMAS RANKIN.

Lexington, June 20th, 1832.—51-3t.

CLASSICAL & SELECT SCHOOL.

THE Second quarter of this School will commence on Monday the 25th inst.

TERMS.

Reading, Writing and Spelling,	$3 50	per qr.
Arithmetic, Book-Keeping, English Grammar and Geography,	$4 50	"
History, Rhetoric, Logic, &c.	$5 00	"
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	$6 00	"

A few more scholars will be received if early application is made. G. WHIPPLE.

Lexington, June 20th, 1832.—51-3t.

House and Lot for Sale.

THE House and Lot occupied by the subscriber, on Main-Cross street, south of Hill-street, is offered for sale. For terms, apply on the premises to ELIZABETH BRUCE.

Lexington, June 20th, 1832.

ECLECTIC INSTITUTE,

LEXINGTON, KY.

THE next session of this Institution will commence on Monday, the 2d of July.

FACULTY FOR THE SUMMER SESSION.

REV. B. O. PEERS, Department of Moral and Mental Philosophy.
H. A. GRISWOLD, Department of Mathematics.
H. H. EATON, Department of Natural Sciences.
C. METCALF, Pestalozzian Department.
D. DEACON, & } Department of Ancient Languages
B. B. SAYRE, } and Belles Letters.

June 13, 1832.—50-6t.

LESLIE COMBS

INFOMS his clients that he has removed his Office to his corner brick house on Short-st. near the Bank of the United States.

Lex. June 6, 1832.—49-3w.

NEW GOODS.

THE subscriber is now receiving an extensive assortment of NEW GOODS purchased under favorable circumstances and on as good terms as any in Lexington, and which in part are as follows, viz.

Cloths, Cassimeres and Cassinetts,
Summer Cloth, Merino, Angola & Rouen Cassimere,
Brochell Beaverteen, Satteen,
Brown & grass-bleached Irish Linen, superior quality
Calicoes, Ginghams & Painted Muslins of all descriptions,
Domestic Cotton, Tickings and Drillings,
Table and Towel Diaper,
10-4 Irish sheeting, Marseilles Quilts,
A great variety of Marseilles and other vestings,
Bishop Lawn, Jaconet, Cambric and Swiss Muslins,
An elegant assortment of Gauze, Lace and other Ribbons,
A great variety of fancy Gauze Hdkfs,
Berlin, white and brown Linen Gloves,
Silk, Cotton and Worsted Hose and Half Hose.

HARDWARE & CUTLERY,

IN GREAT VARIETY, SUCH AS:

Casteel, mill, cross cut, pannel, and hand Saws,
Best Steelyards, drawing from 50 to 400 lbs.
Casteel Files assorted,
Braces and Bits, very *Cheap,*
Percussion and common gun and pistol Locks,
A complete assortment of Locks of all descriptions,
Spring window fastenings, a new article,
SADDLERY & Tools for workmen in great variety,
Pen-knives, &c. Bell-metal, Brass & Zinck Kettles,
A few sets of elegant gilt Tea China,
30 sets of English China 32 pieces,
100 doz. Cups and Saucers do.
A few sets dining China,
And a great variety of Liverpool and Queensware,
White Beaver, Silk and Fur Hats, black do.
Fine and common Palm-leaf and Leghorn Hats,
Ladies Leghorn and Dunstable Bonnets,
3000 pair of Men's, Women's, Misses', Boys' and Children's Shoes and Boots.

A CONSTANT SUPPLY OF

Philadelphia Calf Skins,

And a great variety of other articles too tedious to mention, all of which will be sold at the most reduced prices. Purchasers may find it to their interest to give me a call.

JOSEPH H. HARVEY.

Lex. June 6, 1832—49-tf

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs of the latest and most fashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages;
30 bbls. LOAF SUGAR, &c. &c. &c.

Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832.

41-tf.

POETRY.

The African Chief.

BY WM. C. BRYANT.

Chained in the market-place he stood,
A man of giant frame,
Amid the gathering multitude
That shrunk to hear his name—
All stern of look and strong of limb,
His dark eye on the ground:—
And silently they gazed on him,
As on a lion bound.

Vainly, but well, that chief had fought,—
He was a captive now,—
Yet pride, that fortune humbles not,
Was written on his brow.
The scars his dark broad bosom wore,
Showed warrior true and brave;
A prince among his tribe before;
He could not be a slave.

Then to the conqueror he spake—
"My brother is a king;
Undo this necklace from my neck,
And take this bracelet ring;
And send me where my brother reigns,
And I will fill thy hands
With store of ivory from the plains,
And gold-dust from the sands."

"Not for thy ivory nor thy gold
Will I unbind thy chain:
That bloody hand shall never hold
The battle-spear again.
A price thy nation never gave,
Shall yet be paid for thee;
For thou shalt be the Christian's slave,
In lands beyond the sea."

Then wept the warrior chief, and bade
To shred his locks away;
And, one by one, each heavy braid
Before the victor lay.
Thick were the platted locks, and long,
And deftey hidden there
Shone many a wedge of gold among
The dark and crisped hair.

"Look, feast thy greedy eye with gold,
Long kept for sorest need;
Take it—thou askest sums untold,
And say that I am freed.
Take it—my wife the long, long day,
Weeps by the cocoa-tree,
And my young children leave their play,
And ask in vain for me."

"I take thy gold—but I have made
Thy fetters fast and strong,
And ween that by the cocoa shade
Thy wife will wait thee long."
Strong was the agony that shook
The captive's frame to hear,
And the proud meaning of his look
Was changed to mortal fear.

His heart was broken—crazed his brain—
At once his eye grew wild—
He struggled fiercely with his chain,
Whispered, and wept, and smiled;
Yet wore not long those fatal bands,
And once, at shut of day,
They drew him forth upon the sands,
The foul hyena's prey.

Slavery in Russia.

Translated for the Boston Recorder.

The Russians are nearly all either masters or serfs; the latter, enslaved, wretched, rude, ignorant; the former, rich, enlightened, civilized, at least apparently. Between these two classes, which seem to belong to different countries, we look in vain for any considerable body constituting a third. With 40,000,000 of slaves, there are some hundreds of thousands of merchanics who enjoy partial freedom, and corporations engaged in merchantile employments in different places, hardly amounting in all to 120,000 individuals. In 1829, the number of manufacturing establishments of every kind in the Russian Empire amounted, according to official documents, to 5,244, in which were employed 225,000 workmen. The Russian nobility, according to Schnitzler, embraces about 150,000 families; but of these there are many who have no landed estates, so that the number of free-holders is much smaller than would at first appear. The *nation*, therefore, is in a state of slavery; there being just so many Russians free as are necessary to furnish masters for those who are not so.

Nearly half the serfs belong to the crown, and the capitation paid by them forms one of the principal branches of the public revenue. In 1817, the number of slaves in Russia was 36,000,000, of whom 15,000,000 belonged to the sovereign. The lot of the crown serfs is more tolerable than that of those belonging to the nobility; the circumstances of the latter being infinitely various, however, according to the fortune, character, or caprice of their respective masters, and the choice which those masters make of their agents. The master determines arbitrarily what portion of the products of his own labor the serfs may retain, and sometimes allows only what is absolutely necessary to preserve life. The serfs of small free-holders, therefore, and especially of those who are involved in pecuniary embarrassments, are opposed and driven in a thousand ways; while those belonging to the great lords of the empire, who sometimes own from 100,000 to 150,000 male peasants, would be in happier circumstances than any of their class, were they not often at the mercy of agents and overseers, who, as well as their masters, may order the bastinado for any slave on the domain—an authority under which the most revolting cruelties may be practised. To remedy this evil, the Emperor Alexander stationed in each village an agent of the government, who alone was authorized to apply the lash, when ordered by the master or his agent; but it was of little avail. Acts of cruelty are still by no means uncommon, and our traveller mentions a general who was banished to Siberia for having caused two of his peasants to be whipped to death.

The nature of the service required of the peasants is various. A great many of them pay simply a poll-tax, which may be considered as rent for the land, which they cultivate and manage as they please. The poll-tax is paid only by males. On an average it amounts to twenty-five rubles (26 francs;) but the Emperor makes an additional levy of from three to five rubles. To form a correct judgment respecting this tax, it must be remembered that the price of agricultural products is exceedingly low in Russia, and that this sum there is worth three or four times as much as in France or Germany. In some cases, the serfs are obliged, instead of paying the poll-tax, to work for their masters two, three or four days in a week.—Frequently they do both. Some are employed in manufactories and in mines.

A sale, a death, a marriage, caprice even, transfers the serfs from one master to another, and is often the occasion of incaculable suffering.—Like the slaves in the West Indies, they are *things*, *chattels*, which the owner disposes of as he likes, which he puts up at auction when he pleases, with the soil which they cultivate. But what is worse he can sell them separately and put off families in detail; although an imperial ukase forbids it, such sales are made openly every day, especially of such serfs as have learnt a trade. Sometimes also they are gambled for, and the lot of the unfortunate beings depends on the color of a card or the cast of a die. The Foundling Hospital at Moscow loans money on mortagages. When the borrowers fail to pay interest as it becomes due, the mortgaged land and the serfs upon it are sold at auction.—Sales are announced in the newspapers in this way: "On such a day, at such an hour, will be sold at public auction, to the highest bidder, so many male serfs, pledged by such a gentleman, to the Imperial Orphan-house." Is it necessary to speak of the debasing influence that such a state of things must exert on the character of the Russian nobility? How can they retain any respect for human nature in those whose lot is determined by the chances of the card table? and how can one obey the law of love to his neighbor, when he has no respect for what constitutes that neighbor a MAN.

The forced migration of serfs from one estate of their owner to another, is perhaps yet more cruel than the separation of them by sale; and yet no law forbids it. A family may be dragged, by order of the proprietor, from the rich fields of the Ukraine into the midst of the desert province of Perm. A city of 20,000 or 30,00 inhabitants has been built up in this way among the Urals.

Recruits for the Imperial army are also obtained in such a way as to be to the serfs a fruitful source of oppression and suffering: government merely determines what number of soldiers each freeholder is to furnish, the selections being left entirely to the masters or their agents. The men furnished may be from 18 to 32 years old, and there is nothing to hinder those by whom they are designated from gratifying their resentment and antipathies, and punishing any slight offence by condeming their victim irrevocably to twenty-five years slavery in the army. Service in the army, however, conducts the serf to freedom, since the claims of his master upon him cease as soon as he takes his place in the ranks; but it also deprives him of the best years of his life, and when he leaves the service he is cast off almost without resources. The great length of this service is for the benefit of the master; the demand for it is regarded much less as a tax on the poor, who yet have to bear the whole weight of it, than as a tribute from the nobility, whose estates are deprived by the frequent levies, of valuable workingmen. The slavery under which, notwithstanding the title of freeman that is given him, the Russian soldier groans, is inherited by his children, who are regarded, from their very birth, as the property of the state. At the age of nine or ten years they are separated from their parents; and it is considered a great favor to a feeble or disabled father, to grant him one of his sons to be the support and comfort of his old age. About 70,000 children of soldiers and sailors, it is supposed, are maintained and educated at the expense of government. It is but justice to say that the instruction which they receive prepares them for stations much superior to those to which the poverty and ignorance of their class would have condemned them. The greater number of them become sub-officers, with the almost certain prospect of obtaining commissions before they are thirty-five; others become pilots, head-carpenters, &c. Faithful to the system of Peter the Great, the crown makes use of force to withdraw part of its subjects from their ancient barbarism, and introduce them to the habits of civilized life. . . .

The above details relate to the peasantry.—There are two other classes of serfs, viz. *domestics*, and those to whom their masters give *passports* which enable them to go where they please in the interior of the empire.

The domestics are a distinct class; and regard their connection with their master's household as a distinction that places them above the peasants. They are found in all Russian houses, in city as well as country, in companies so numerous that they may well be compared to the slaves that crowd the dwelling of the Oriental lord. They marry within their own class, and their children grow up to the same employment,—that is, if the master does not happen to be wise and economical enough to put them to a trade. The young domestic is made a coach-man, a valet de chambre, or a cook; or is enrolled in the choir of the chapel, or in the celebrated *horn*-bands, in the which each musician sounds but one and the same note, thus becoming his master's *fa, sol,* or *la;* or again, if he has talents for it, and his master takes a fancy to have a theatre, he becomes an actor or a dancer.

The domestics receive for their services just what the master pleases to give. It is generally thought enough to give them eight or nine mills a day, with a certain quantity of meal or bread for their subsistence. They are often treated with great cruelty. With such an Asiatic equipage, the master is yet wretchedly served, and finds his domestics a heavy charge, however meanly he may feed and clothe them. Very few have the good sense to free themselves by giving liberty to their serfs. Some whose fortunes are in the last stages of ruin will still keep up an establishment of forty or fifty domestics; such is their blind attachment to old customs, and irrational dislike to change.

The serfs who receive passports, are day-laborers, mechanics, or merchants, who find employment beyond the limits of their master's estate. They constitute, almost entirely, the lower class in the two capitals and in most of the cities of Russia. The passport is given them for one year only; at the expiration of which they must produce another and pay their master a capitation, varying in amount according to the productiveness of their labor. They sometimes become extremely rich, and finally purchase their freedom and that of their children at an immense price; happy even thus to overcome the obstinacy of their masters, who often, through pride or avarice, refuse to enter into any such arrangement. A rich merchant of Odessa, serf of prince ——, went and fell at his master's feet, begging to be permitted to give half his fortune as the price of his liberty. The prince in a rage, ordered him to be gone, and theratened to make an ostler of him for the rest of his days should he ever renew the request.—[*Le Semeur.*

The Temperance Reform.

It is a singular peculiarity, attending all the great discoveries, and all the large and imposing operations of human kind, that they have, without exception, sprung from very small beginnings, and have frequently been so insignificant in their inception as to be considered altogether accidental. We may add another circumstance which seems peculiar to our own age, and is full of consolation. Every enterprize, having in view the good of mankind, fastens itself so immediately and so powerfully on society, that its effects reach beyond the utmost hopes of its most ardent friends, and almost startle by their magnitude, those who first projected it. I presume it could not have entered into the conjectures of those who formed the first Temperance Association, on the principle of *entire abstinence*, that they were setting on foot a project, which was destined in its full accomplishment, to influence the habits of not less than one fourth of the whole human race, and to change the direction of a third part of the labor and capital of the world.

It is only within a few years, that the statistics of intemperance have begun to be seriously attended to; and it is only for three or four years past, that particular information on this subject has been extensively disseminated in our country. As knowledge has increased, astonishment has increased also; until the body of facts in possession of the public, gives an appalling and nearly incredible view of the extent of the evils of intemperance.

As early as the year 1805 duties to the amount of $3,026,696, were paid into the United States Treasury, on 2,604,611 gals. wine, and 7,641,207 gals. ardent spirits, imported in a single year. That amount of spirits and wine were worth nominally 600 tons weight of silver dollars. Besides the amount imported, we had then, according to the most accurate estimates, 30,000 registered distilleries engaged in making spirits.

In the City of New-York, in the year 1808, there were foundto be 1700 licensed taverns and tippling houses. And in a population of about 70,000, one-seventh part maintained themselves by selling ardent spirits to the remainder.

In the year 1810, according to the returns of the Marshals of the United States, 25,500,000 gals. of spirits were distilled in the United States, of which only 134,000 gals. were exported. The same year 8,000,000 gals. of rum and other distilled spirits were imported; which gave us nearly 33,500,000 gals. for home consumption, during a single year. Our population was then 7,289,314, which was at the rate of 4½ gals. a year to every man, woman, and child in the nation. The mere hogsheads to hold it must have cost $600,000: it would require 125,000 waggons to haul it all at once; and they would reach, in a compact line, over 1200 miles; the spirit itself would have filled a canal 21 miles long, 10 feet wide, and 4 feet deep.

In the year 1815 there were 35,000 distilleries in the United States.

There are now produced in this country more than 50,000,000 gals. spirits a year, to which add the amount imported, and it is found that not less than 60,000,000 gals. are annually used by our people.—This is nearly 5 gals. to every person in the nation; and is about 38 gals. to every legal voter. It is retailed for at least $22,000,00. 10,000,000 gals. molasses and 9,000,000 bushels of rye, besides other grain, and exclusive of cider, are stilled up one year with another. The rye alone would keep 100,000 horses fat a whole year; and the whole food for man yearly expended in this way in the United States, would sustain about 2,000,000 of people a year, in comfort.

There are in the United States 40,000 distillers and 100,000 venders of spirits.

This vast army of men, and this enormous amount of money must have a corresponding effect on the state of the country. Accordingly we find, from the most minute inquiries, directed with the utmost candour, in various parts of the United States, that the results are absolutely horrible.

One out of every 100 persons is found to be a common drunkard, and the rate of occasional drunkards is far larger; and that among the best portions of our country. One out of every 25 persons, who arrive at 30 years of age, is found to be intemperate. There must be therefore 130,000 common sots, and 370,000 occasional drunkards among us; which is nearly one-twenty-fifth part of the population of the republic, and amounts together to 500,000 drunkards. This is an army large enough to decide the fate of the earth: and if they were real soldiers, might maintain the glory of our banner, against the world in arms. If they were all ministers of the cross, they would be enough to supply 600,000,000 of heathen with missionaries, at the rate of 1 to every 1200 souls.

Each one of these 500,000 drunkards, has, no doubt, upon an average, four or five near relations who feel a deep interest in his fate, and who are personally affected by his ruin. These added to the drunkards themselves, make a mass of 2½ or 3,000,000 of souls—that is, one-fourth or one-fifth of our whole population. Now no one is so cut off from society but that there are 5 or 6 persons so intimately connected with him, by some tie or other, that whatever affects any of them, will also affect him.—But every 5th or 6th person has been shown to be a drunkard or a member of a drunkard's family: wherefore, it follows that scarcely one human being amongst us, is totally exempt from the inroads of this monster, whose name is Legion. And herewith corresponds the personal experience of us all; for it may be asserted, with great certainty, that there is hardly an individual in the community, whose peace has not been mared by it; and that there is hardly a single family that has not experienced shame and sorrow by the ill conduct of some relative, connexion, or friend, growing out of the intemperate use of ardent spirits.

Every rank and condition of men, both sexes, and all ages, furnish victims to swell the ranks of this vast company of drunkards With a hand as unrelenting and as impartial as that of death, the spirit of intemperance strikes at the door of the hovel and the palace. While he takes, in his yearly visitation, 30,000 of our people to the bar of God, he lays his heavy and fated hand on 30,000 more, by way of admonition, to be ready against his sure return; and the leprous spot on the forehead of the doomed Israelite, was not a more visible nor a surer mark of ruin.

We see the extent—now let us examine some of the fruits of intemperance. Here again the mass of facts in our hands, reveals a desolation so dreadful, that this demon might say, with far greater truth than the relentless Goth, no verdure returns to the spot over which my footsteps have passed.

The nation loses 30,000 citizens every year by drunkenness: and at the present rates there are 2,000,000 adult persons in the United States who will die miserably in the same way.

Two-thirds of all the pauperism in the union, which costs us $10,000,000 a year is produced by intemperance.

Out of 1000 prosecutions for crime, in one of our large cities, 800 were produced from drunkenness. Of 1061 criminal prosecutions in North Carolina, more than 800 proceeded from intemperance. Of 895 complaints in the police court of Boston, in one year, 400 were against common drunkards.

Two-thirds of all the inmates in our penitentiaries and alms houses, being more than 150,000 persons, were, according to their own shewing, brought there in consequence of drunkenness. Of 125,000 prisoners 93,750 confessed drunkenness.

The prison discipline society ascertained that there were 50,000 cases of imprisonment for debt, yearly produced by drunkenness.

Public cases produced to the laws to be punished, or to charity to be relieved—of debt, suffering, and crime, from drunkenness, over 250,000 a year.

The committee for superintendence of the poor, for the City of New-York, for the year 1817, say that two-thirds of the poor of the city became so by drunkenness; and that the poor spent for whiskey, during a year, what would amply provide for their wants during an inclement winter. They assert moreover that the immoderate use of ardent spirits was the cause of seven-tenths of the poverty existing in that city. A similar inquiry in Maine shewed that seven-eighths of the poverty resulted from drunkenness. A report on the public charities of the City of Charleston, made in 1820, shews that three-fourths of the inmates of their Marine Hospital, two-thirds of all persons assisted by the Benevolent Society, and three-fourths of the orphans in the City Asylum, had been reduced to dependence on public charity for a miserable subsistence, in consequence of drunkenness.

One-third of all the cases of madness which have existed in the hospitals of New York and Philadelphia, have resulted from drunkenness. And this is no doubt a fair rate by which to class all such cases. Every third maniac, therefore, has destroyed his reason by alcohol.

Drunkenness costs the people of the United States an almost incredible sum of money. If we omit entirely such items as cannot be readily valued—such as the lost labor of 90,000 criminals, in consequence of their depravity—the destruction of from 30 to 50,000 persons annually—the shame and loss sustained by 2,000,000 of persons, the relations of drunkards—the losses by the negligence, and so on, of drunken servants, agents and others: and it appears that there would remain an annual tax upon thecountry of considerably more than $100,000,000. All such calculations only pretend to approximato the truth. But suppose they only do so to a reasonable degree, and here we have an annual amount wasted for spirits, four times as large as the revenue of the Federal Government. This sum is large enough to build 12 such canals as the Erie and Hudson Canal every year. It is sixty times as much as the aggregate income of all the principle religious and charitable societies in Europe and America. It would supply every family in the world with the Bible; or it would support a missionary among every 2000 persons on the globe.—*Breckinridge's Address.*

Constitution of a Sandwich Island Temperance Society,

With the translation interlined.

A COMPANY TO EXTINGUISH DRUNKENNESS.

Eia ko kakou manao e ae like ai;
This is our thought by which to agree.
1. Aole kakou e inu i ka rama no ka lealea;
We will not drink rum for pleasure or enjoyment.
2. Aole kakou e kuai i ka rama no ka waiwai;
We will not trade in rum for property.
3. Aole kakou e puhi rama;
We will not distil rum.
4. Aole kakou e hoohainu i ka rama i ka hoahanau a me ka hoalauna a me ka malihini, ke ae ole ke kahuna lapaau ona ole;
We will not give to drink rum to our relative, and neighbor, and stranger, without the consent of a temperate physician.
5. Aole kakou e haawi i ka rama i ka poe paahana no ka lakou hana ana;
We will not give rum to laborers for their work.

MERCHANT TAILORS'

FASHIONABLE STORE.

Cheapside, No. 2. Lexington.

Williams & Wilson,

HAVE just received and are now opening, a new style and splendid assortment of

SPRING & SUMMER GOODS,

carefully selected by one of the firm, from the cities of New-York and Philadelphia, by the latest fashionable pattern cards from Paris and London:

CONSISTING OF

Blue, Black, Brown, Olive, Forrest Green, Invisible Green, Bronze, Plumb, Mulberry, Claret, Coffee Brown, Oxford Mixed, Steel Mixed, CLOTHS. Also, a splendid variety of Single and Double Milled CASSIMEERS, of every corresponding colour suitable to the shade of the cloths; New style summer Cloths of various grades and colours; fancy satin checked linen Drilling, Stockinett, vincent Card Merino, &c.; Superior style of Vestings, Gold and Silver tinseled; English silk Vestiing; fancy figured Silks, plain; black, brown, olive, &c.; variety of fashionable satin striped Mersailles; plain and fancy satin trimmed Stocks; Gloves; Cravats; Shirts; Dickeys; Collars; Pocket Handkerchiefs; Suspenders; Hose and Half-Hose; and a variety of other tasty and fashionable articles too numerous to mention.

All of which they will sell on the very lowest terms for cash.—They pledge themselves that their work shall be executed in a manner and style not inferior to any in the United States, as they have personally received and made arrangements to receive all the advantages of the style and taste of the Eastern Cities. They return their thanks for the liberal patronage they have received, and solicit their friends to call and examine for themselves. All orders from a distance thankfully received and promptly attended to. Also for the trade, they will keep a full assortment of trimmings to sell at the lowest wholesale rate. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, can obtain it of us, as we are his agents.

Latest Fashions just received.

Lex. April 17—42-tf.

FOR SALE---A Farm,

CONTAINING *two hundred and fifty acres* of land, lying on the bottom of the Ohio River, five miles below the Mouth of Big Sandy, Greenup County, Ky. on which there is a good dwelling house and barn, and other necessary buildings; a good apple orchard; and one hundred acres in a good state of cultivation.

Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JAMES POAGE.

Greenup County, Ky. April 17th, 1832.—43-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds. (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

Lexington, November 30, 1831. 22-tf.

N. B. First quality Buck skins for sale, suitable for Printer's Ball covers, and gentlemen's riding drawers.

VAN DOREN'S COLLEGIATE INSTITUTE FOR YOUNG LADIES.

THE REV. I. VAN DOREN, the senior Principal of the Brooklyn Collegiate Institute, and Lady, intend removing to Lexington in May, for the purpose of associating themselves with the present Principal and Teachers of this Institution.

In so doing, they design making the Institute established in Lexington as *permanent* and as desirable as the parent Institution, opposite the city of N. York, which they have left in full operation, under the charge of one of its former Principals.

The Messrs. Van Doren have taken a lease upon the spacious mansion of Mrs. Hart, for the accommodation of the family and pupils. The extensive pleasure grounds, included in the campus and garden attached to the building, afford all that retirement and variety in recreation and exercise so desirable for young ladies, while engaged in their literary pursuits.

The course of studies is full and extensive, embracing a judicious selection of all the English, Scientific, Classical and Ornamental branches taught in our Universities and Colleges, which belong to a lady's education.

The School Halls are furnished in the style of a parlour, where neatness, amiability and propriety of manners and conversation will ever be expected and inculcated.

Instruction in Vocal Music and Calisthenics is given to all the pupils free of expense. The value of the Calisthenic exercises is yet to be appreciated in this section of our country; for we are persuaded from experience, and the universal testimony of the first schools in Europe, that when *understood*, every parent will adopt them, who considers *the health and vigor* both of the *body and mind*, connected with the ease and elegance of their daughters' manners, an object worthy of their attention.

TERMS.

Board, furnished rooms, pew rent, bed and bedding, lights and fuel in school, lecture and bed rooms,	$40 per qr
Tuition in French, Spanish and Italian, each	10
Latin and Greek,	6
Music, On Piano,	15
Music, On Guitar,	"
Music, On Harp,	20
Use of instruments,	3
Drawing and painting, (in water or oil colors,)	10
Tuition in the Junior Department,	6
" " Senior Department, including all the literary branches,	10

No extra charge for the use of Globes, Maps Charts, and other school apparatus. A deduction is made when a parent or guardian places three or more pupils in the Institute at the same time.

All payments made quarterly *in advance.*

Parents are at liberty to withdraw their daughters whenever dissatisfied.

The Anniversary of the Institute is held on the last Thursday of July, when diplomas, bearing the signatures of all their teachers and classmates, will be awarded to such as have completed the course of studies; and gold medals presented for superiority in scholarship, amiability, &c.—Upon these occasions, there will be a public oration upon female education, in connection with other appropriate exercises.

Mr. and Mrs. Van Doren presume, from their long experience as associate Principals in one of the most extensive and well astablished female boarding-schools in the Union, that all reasonable expectations of parents and guardians, placing young ladies under their care, will be fully realized.

The City of Lexington stands preeminent among all the towns in the Western States, as affording superior literary as well as local advantages, for the education of youth. Containing as it does, established institutions of the highest respectability, both for ladies and gentlemen, no parent can fail to find some from the many, that will not only promise, but insure satisfaction.

Further particulars may be known at the Institute, or by letters addressed to the Principals.

ISAAC VAN DOREN, A. M.
L. HALSEY VAN DOREN, A. B.
Principals.

Reference may also be made to the following gentlemen of this City.

Rev. B. B. SMITH, D. D.
Rev. B. O. PEERS,
Rev. R. DAVIDSON,
Hon. H. CLAY,
JNO. W. HUNT, Esq.
THOMAS SMITH, Esq.
Dr. COOK,
Dr. DUDLEY,
Dr. SHORT,
Dr. YANDELL,
Professors in Transylvania University.

Lexington, May 2—44-tf.

Albany Temperance House.

N. SAFFORD,

Late of Oneida Temperance House, Utica.

HAS taken the spacious and convenient building in the city of Albany, known as the Albany Temperance House, and belonging to E. C. Delavan. It is situated on the corner of North Market and Steuben street, a short distance north of the Post Office. The house will continue to be conducted on the principles of that great reformation which is blessing our land; and the friends of these principles are requested to patronise the house, so long as its accommodations are such as to entitle it to their patronage.

For evidences of his fitness to take charge of an establishment which has such an important connexion with the interest of the cause of Temperance, he is permitted to refer to the following gentlemen. Utica—Spencer Kellogg, William Clarke, A. B. Johnson, Samuel Stocking, William H. Maynard, Nicholas Devereux. Peterboro'—Gerrit Smith. Rochester Ashley Samson, Evard Peck, J. K. Livingston.—Albany—Williard & Hurlbut, Smith & Porter.

N. B. Mr. Safford would inform the public that his successor in the Oneida Temperance House, is Capt. J. M. Ropes, a gentleman every way qualified to sustain the character and extend the respectability of the establishment.

Albany, N. Y. April 23, 1832.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods.

G. CHRISTY.

Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall [illegible]

☞Advertisements inserted at the usual rates.